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REFLECTIONS FOR FEBRUARY.

STILL the wintry blast roars in the leafless forest, and piles the driven snow along the mountain's brow. The vegetable world is dead; and crusted is the ground with chilling frost. No songsters now enliven the grove; but all is mute, save when the rising winds proclaim the power of all-subduing winter. The feathered tribes now droop beneath the shelving rock; or now and then attempt a feeble flight, to pick their scanty fare, where withered weeds scatter around their fallen branches, and sow their seeds for the coming year. But few, and those of hardy race, venture the inclement storm, and cut their way through falling sleet, and the chilled atmosphere. Now flocks and herds tamed and made social by the piercing cold, croud around the well stored barn, eye the lowering heavens, snuff the coming storm, and with eloquent low, ask their apportioned boon; while the generous steed, housed from the keener air, neighs at his master's well known step, and gratefully receives his bounty. No living creature now but shivers, droops, and dreads the long protracted night, which cuts short the day, and hides the sun's warming beams.

Amid this scene, this dreary waste of winter, what, O man, should be thy contemplations? How should thy mind be occupied? He who commands the seasons to roll, is the author of thy life. He set this world in order for thy habitation; and none of its changes come round, but they come fraught with instruction for thee, if thou wilt make use of that wisdom which is thy portion. Open then the eyes of thy understanding, and behold in this season an emblem of man, when arrived to old age. The blood which danced with pleasure in the spring time of life, beat high and fervid in the summer of youth, and in the autumn of maturity moved strong, though temperate, urged on by great designs; now cold and sluggish, scarce crawls along the veins. The shivering and benumbed limbs but feebly perform their office. All the nobler affections of the heart are grown listless, languid. Society cannot charm, friendship cannot warm the decaying spirits; nor aught rouse up the once alert and active passions. Cold winter has come, and frozen almost to the bottom, the stream of life: slowly it trickles along, scarce percei-

ved, and soon shall cease. But the passing season invites the thoughtful to look further than this, and behold an emblem of death. However vigorous and active may now be the youthful frame, after a few more returning winters, it shall be, as now are the frozen clods of the valley, bereft of life and motion, nor feeling aught of any passion; there to sleep during the long winter of the grave; until spring return, re-open the bud of life, and expand its leaves anew; as shall be the case with the vegetable world, which now lies cold and dead, shrouded in a frosty grave. Art thou then, O man, whosoever thou art, prepared for this long and dismal winter, that is so soon coming? Hast thou laid in a store of such provisions as thou mayest need? Hast thou secured a right to draw upon that rich treasury, which God has laid up in his Son; and to be dispensed in just proportion to all such as love and fear him, and have wrought faithfully in his vineyard, while the season of labour lasted? If thou hast had the wisdom to make this preparation in good time, it shall assuredly last until the spring of immortality returns; a spring that will be perpetual; ever smiling and delightful, in which the tempest of evil shall be no more, the pinching frost of sorrow and mourning shall not appear; but there shall be one eternal sunshine, from the countenance of the Almighty.

When the labour and business of the short-lived day is over, seated by the cheerful fire-side, think of the comforts you enjoy from civilization and arts, and thank the Author of your being, that he has cast your lot amid so many blessings. Housed within the well-ceiled room, with a bed of down for your repose, encompassed with a manifold covering, shorn from the harmless flock, you hear the tempest roar; it beats in vain against your dwelling; you regard not its rage. The all-piercing frost cannot approach you. You sleep away the long and dreary night undisturbed. In the morning you renew the blazing hearth; around you throng your prattling offspring, and greet you with smiles. After adoring his goodness who hath preserved you during the midnight hour, a comfortable repast sends you again to your labour and your business. If a view of these blessings is not sufficient to excite in you emotions of gratitude and praise, cast your contemplations into the wilderness, and contrast your situation with that of the savage: But half inclosed by his ill constructed hut: On the cold ground he lies; the pitiless storm beating upon his naked head; and his limbs but ill clad in the spoils of some recent slaughtered beast. Cold and comfortless his fare; uncheery and unsocial his hours. Few indeed his wants, but as few his pleasures. He drags on a life that is little more than one continued blank. For this wide difference, for those pre-eminent advantages which civilized man enjoys above the savage; advantages introduced by inventive genius, aided by inspiration, unbounded thanks are due: and how doubly due at this inclement season, when so many benefits are resulting from them; when every moment they are administering comfort, and swelling the pleasures of life. Not to be thankful, would indicate more insensibility than hardens the heart of a savage. Not to be sensible of the favours conferred thus on polished society, would argue more stupidity than one would

willingly own. And not to wish that the blessing might be extended wherever man is found, would argue a selfish ingratitude, too base to be found dwelling in the bosoms of those professing to be Christians.

Are you in affluent circumstances, enjoying all the comforts and conveniences of a well constructed dwelling, and a plentiful table? Are your granaries and cellars stored with all the necessaries of life? and your cup and your basket running over with elegancies from foreign climes, poured into them in exchange for your full coffers? Have you your warm apartments, and downy beds for repose, in which you are lulled to sleep by the roaring tempest, but feel none of its power? Then recollect that even in civilized life, among your neighbours, there are those who are shivering before a small pittance of fire, while the cold blast pierces the humble cottage at numerous chinks, and their little ones hovering round in tattered garments, scarce knowing what it is to have enjoyed a full meal. At the recollection of this, doth not charity glow in your bosom? Doth she not admonish you to put forth a helping hand? She bids you find employment for such as are able and willing to be employed; and to those who are unable, she bids you give a portion of such as you have: to comfort them with fuel from your forests, if you have them; or with food from your stores; and above all, with advice and direction, how in future they may ward off want and necessity. Thus will you draw down upon you the blessing of him who had no helper. They who meet you in the gate, will do you reverence; and you will treasure up a store against time of need, infinitely preferable to that which is dispensed.

There remains yet one duty more peculiar to the season, on which it is useful to descant. "The merciful man is merciful to his beast." Expose not then, the animals subject to your authority to needless inconveniences, but house and feed them to the utmost of your power. The docile horse, who carries you with so much speed from place to place; who with so much alacrity obeys your commands, deserves this care. The patient ox, who transports fuel to your door, for your present comfort. The cow, who affords you so much nourishment; and the tender flocks who lend you their coats to defend your limbs from the present cold, have a claim, in return, upon your tenderness. Mark how they shiver and tremble, when excluded from the warm shelter; how piteously they moan, and ask for their portion of meat in its season; and with how much gratitude they receive it at your hands. Exercise tenderness and humanity towards them, and it will habituate you to the duty towards men. It will invigorate the kindly emotions, which know not how to endure the sight of pain and misery, without endeavouring to afford relief; and which of course will not inflict them without manifest reason and necessity.

In the study and practice of these duties, spend thy nights and days. While the hoar frost is scattered abroad like ashes; while the snow descends like wool, to cover the face of the earth; or the hail rattles against thy dwelling; with reverential awe remember whose hand rules the raging elements, whose Almighty Power re-

strains their fury, that they rend not thy habitation, to crush thee in its ruins, or turn thee out naked and defenceless to the cold. To that Being who brings about the seasons, let gratitude swell thy heart, and praise dwell on thy tongue, for his daily mercies. Wait thus the return of spring; when the snows shall dissolve, the streams shall be unbound from their icy fetters, and the now crusted soil shall again yield to the cultivator's hand, and be prepared to pour forth its treasures for thy sustenance and comfort, when winter again shall return.

FOR THE CHURCHMAN'S MAGAZINE.

ON THE USE OF SPONSORS IN BAPTISM.

[*Concluded from p.* 26.]

THE form of contract, as it is in the office of our Church, is to be found in the Liturgies of all the ancient Churches of Christ throughout the world, almost in the very same words. An agreement and harmony so particular and general, must have for its foundation some common origin; and there are only two from whence it could be derived; either from apostolical institution, or decrees of general councils; each of which is an authority that gives a binding force to any rite or institution in the Church. The judgment and practice of the Church in the time of St. Augustin, about 300 years after the death of St. John, is thus given us by that Father. "Those unwritten traditions which we observe, which also are observed throughout the world, ought to be understood and retained, as commended and appointed either by the Apostles themselves, or by full general councils whose authority is of the highest use in the Church."

Another general maxim, given by the same writer is:—That which the universal Church holds, and was not instituted by general councils, but always continued in use, is most rightly believed to be delivered by the Apostles' authority. A strict adherence to this rule, is a sure guide to unity in faith and communion. Hence, as Bishop Beveredge informs us, whenever there arose any controversy about an ecclesiastical rite or ceremony adopted by any particular Church, it was the custom always to enquire, what had been the constant and universal practice of the Church in that instance, and from thence to draw up a judgment. Of such procedure, examples are every where to be met with. St. Paul himself stands at the head. As a final resolution of a question, which had divided the Church of Corinth, he tells them, "But if any man seems to be contentious, or still dissatisfied, this must quiet him and put an end to all debate; "*we have no such custom, nor the Church of God.*" This agreement, in every thing to which it clearly applies, will appear decisive to every one who will understand it, and withal believes the Apostle spoke by inspiration; for then it will follow, that God himself dictated it to him.

By this test, our reformers were able to discover the innovations, and all the declensions of the Church of Rome, from the primitive and apostolic Church. By this measure, as an authentic comment

upon the holy scriptures, they detected the corruptions in faith and worship; the misrepresentations and abuse of the authorities pretended for their foundation, and the fallacy of the reasonings alledged in their vindication. While we attend with care, and confess as we ought, the wisdom and piety of this procedure, it teaches us a very interesting and weighty lesson.

On the one side, the danger, and in fact, the great errors into which men run when they leave the scriptures, and interpret the authority and acts of the Church, by their own private conceptions, interested and party opinions; and on the other, the no less hazard of plunging into perhaps equally as wild errors when they leave the Church, and in the same way, interpret the scriptures. The former has been the conduct of the Church of Rome, and the cause of their many and great errors; the latter is done by sectarists, and enthusiasts of all classes, by whom the scriptures have been made to speak whatever their wrangling or sullen tempers, and heated fancies happened to dictate.

Believing as we do, one holy Catholic Church, and the communion of saints, which must be an external visible communion in that one visible Church, or there can be no certain faith about it; the true and safe way is to adhere stedfastly to what hath been handed down through the medium of this Church, and hath been universally approved of by it, as agreeable to the word and will of God; and made our duty by the authority he hath given to it.

The ground of our faith and worship, as disciples of Christ, and members of his holy Church, which have now been laid down, is a test, on which we may rely for the trial of all our rites and usages in the sacred offices of religion. The scriptures are the rule of faith, but not the only rule in things pertaining to religion; we have seen there is an ecclesiastical rule, founded on the authority and unity of the Church. Directing our researches by these, and keeping them together, we may determine more correctly the case of sponsors. They who have departed from what, as we have ample proof, was the universal practice in the Church, before the reformation, reproach the Church of God, and justify themselves by saying, that sponsors are contrary to scripture; for the truth of which, they give this negative proof, that they are not commanded or mentioned. Let this be the criterion, that nothing is to be allowed but what is commanded, and the objectors themselves would feel the consequence. If every injunction of the Church, or religious action is contrary to scripture, which has not an express command, the blessed virgin transgressed in going up to Jerusalem at the festival; because the males only were commanded; and all women do the same, who partake of the holy communion, because no mention is made of them. In a word, the Lord's day, and all holy days, and the whole of our worship would be criminated by this kind of reasoning. Would it not be absurd to conclude, that in the days of the Apostles, women were not admitted to receive the Lord's supper, merely from the circumstance of their doing it not being expressed? And, although we read not in the writings of the Apostles, that they ordered sponsors at the baptism of infants; does it afford any argument

either for or against the use of them? When they are equally silent about their baptism; and have left no explicit record that they themselves ever baptized any. Notwithstanding this, we have so many other proofs, in which the fact is implicated, and so much circumstantial evidence, as amount nearly to a certainty of their doing it. Similar evidence establishes the highest probability that they baptized with sureties.

The Apostles were Jews, educated in the Jewish Church; the Jews received proselytes, and their children into their Church, first by baptism, and then by circumcision; at the administration of both, sponsors were required. Baptism only, was appointed by Christ, the sacrament of admission into his Church. He gave a new form of words, more perfectly expressive of the same covenant. The Jewish mode of washing or purification was retained; and thus christian baptism was introduced with dipping, or plunging. As no new order was given for the omission, that they should also retain the use of sponsors, agreably to what they had been accustomed to, is so natural, that no good reason can be given for the contrary; especially as in both cases, the covenant being conditional, it was highly proper that the conditions should be represented, as well as the privileges, and no less need of taking securities for the fulfilment. This probability may be carried higher. The Baptist was sent to prepare the way for Christ, and the Gospel. His disciples afterwards embraced the faith in Christ, and his gospel. When they applied to the Baptist, it was required of them to confess, and renounce their sins; and they received his baptism as a seal of sincere repentance. Can it be imagined, that the baptism of Christ, requires less than that of John? Or that the Apostles administered christian baptism in a way so entirely different, or contrary to his; whose dispensation was no more than preparatory to that of the gospel? The supposition is too gross to be admitted.

What was the practice of the Apostles in this matter, is placed above conjecture, by the questions put by Philip to the eunuch; and by the answers the Apostles themselves gave to those who asked what they must do to be saved? They who repented, and believed the gospel as they were instructed, were for a certainty baptized. An instance whereof is recorded in the jailor and his household. But there is no instance of their baptizing any one, without a profession of faith in the word and doctrine they preached; for all the mercies and promises contained therein, are made to penitent believers; but no promise is made to an impenitent infidel. From the scripture and apostolic practice, it appears that faith and repentance are the necessary conditions, always to be enjoined, and stipulated for by those who are baptized. The first converts were persons of age and capacity to make religion their own free choice; and when they entered into covenant by baptism, they undoubtedly had the privileges of it declared to them, and engaged to perform the obligations, in some form, equivalent to that we now use. Parents being admitted into the Church, their children partook of the same previlege; the application to them, made no change of the covenant, in its general meaning. But, if baptism had been administered to chil-

dren, without any thing said to express its meaning, it would have had too much the appearance of an insignificant ceremony, or a superstitious charm. And if only the privileges to which it entitled, had been rehearsed, they might seem annexed absolutely, without any conditions to be observed on the part of the children. Hence the reason and need, that the conditions should also be expressed; and the credibility of their having been so from the beginning. Children, indeed, are not capable of this; but their parents, or other christian friends are; and, as both nature and religion dictate a desire of the same divine favours for their children, they do for themselves; so it is most lively and expressive to represent the infant as promising by others, what it is presumed he will do by and for himself, as soon as he comes to sufficient knowledge for it.

Parents are empowered by nature to represent and act for the good of their children, and by scripture to do it in this very instance. If they have power to do it themselves, they have it also to employ others to do it under them. An ancient proof of this we have in the covenant made with Abraham, afterwards confirmed by Christ. *I know him*, says God, *that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.* In Abraham we have both the natural and substituted parent, acting for the children; and the reasons of the appointment and God's accepting him as sponsor for them, or in other words, their godfather, in things pertaining to his covenant. From this original, we may fairly conclude, arose the practice of sponsors, both parents and others, under the Mosaic dispensation. We find the whole body of that people required to act upon this principle, as a fundamental in the institution. Moses, by the command of God, called all Israel, their wives and their little ones together, to enter into covenant with the Lord their God, and into his oath. The little ones entered into the oath of God by their parents, and it was binding on them to observe and keep the conditions of the covenant. But, taking it as allowed that what is done is binding, still you meet with the question, will the faith of the Sponsor any way benefit the infant? To this question I will give you the answer of an old and learned expositor—"Yes it may, so far as it is intended: that is, to "make the infant by baptism to be received into the congregation of "Christ's flock, and to give him a right to the promises of the cove-"nant. Did not the faith of the centurion, that came to Christ for "his servant, effect a cure upon the sick man? Did not the faith of "those that let down the bed-rid man through the tiles, move our "Saviour to cure him? Did not the faith of the woman of Canaan, "that came to our Saviour for her little daughter, work compassion "in him to heal her? Say then no more that the faith and charity of "one may not be powerful with God for another; especially when we "are encouraged to it, as in this case we are by his own words, *Suffer "little children to come unto me, for of such is the kingdom of God.* In "the faith of the Church, grounded upon God's covenant, the child "is presented, and no sober man can doubt but it will be accepted by "him." Bp. Nicholson's Exposition of Catechism.

To the evidence already suggested, that the Apostles administered baptism to infants in this manner, as they had always been accustomed to see it done in the Jewish Church; we may add the declarations of the first writers; as they must, I conceive, be received as a superstructure built upon this foundation. By these authorities, as collected and cited by later writers, of acknowledged skill and veracity, we learn facts that carry the point home to them.

The first records we have of the Church, after the Apostles' days, speak of sponsors as a well known, settled custom in the Church. This they would not have done, had it not been always universal.—Justin Martyr wrote about the year 40, after the death of St. John. He tells us what was the practice at that time, in these words: "Children are allowed to enjoy the good things that come by baptism, by the faith of those who bring them to baptism." From the time of Justin, the succeeding fathers of the Church, for several hundred years, speak of god-fathers, under different titles, but meaning the same thing; and in their writings give the questions and answers they made in the name of the child. We must believe they could not or would not have done this, as with one mouth, had there not been in the Church one constant rule, common to them all.

Writers within forty years of the time in which St. John, the last of the Apostles, lived, and from thence successively, for three hundred years, must have had positive knowledge of Apostolic practice and their institutions: what had been the custom in their Churches from the beginning, which were all planted by the Apostles, in the different parts of the world in which they lived. No one can reasonably doubt this, any more than he can that we know perfectly what has been done in the Church in this country, from its first introduction to this day, as to the mode of public worship, and administration of the sacraments; or in the Church of England, for three hundred years back. Testimonies of such strength exhibited in every country, where the Apostles planted Churches, put the fact of god-fathers, or sponsors, nearly as certain as they do that the baptism of infants has been the perpetual and uninterrupted practice of the Church, even from the Apostles' days. And therefore, we may say with St. Augustin, in respect of both: (the use of sponsors, and the baptism of infants) "let no man whisper to us any other doctrines."

These the Church hath always had, always retained; these it hath received from the faith of the predecessors; these it keeps perseveringly to the end. For it is a known and established rule, that which the universal Church maintains, and was not instituted by councils, but always continued, is most rightly believed to be delivered by the Apostles' authority.

FOR THE CHURCHMAN'S MAGAZINE.

ON EPISCOPACY.

THE *Episcopal* form of Church government deserves our attention, as being strongly supported by scripture, analogy, and apostolic example. And as some of the readers of the Magazine do not, perhaps, fully understand the principles of *Episcopacy*, we will give a short explanation of them, before we proceed to the *reasons* by which they are supported.

Episcopalians then hold, that there are three orders of ministers in the Church of Christ: the first, *Bishops*, the second, *Priests*, *Presbyters* or *Elders*, and the third, *Deacons:* corresponding to the Jewish Church, which had its *High Priests*, *Priests* and *Levites*.— The *Deacons*, as we suppose, have authority under the direction of the Bishop, to preach the gospel and to baptize. For Phillip, who was one of the seven Deacons ordained by the Apostles, (Acts vi.) preached to the Samaritans, and baptized some of them, and also baptized the Ethiopian eunuch. They are likewise to assist the ministers of superior orders in administering the holy Communion, and distributing the charitable collections of the Church; and on this account they are said to *serve tables*. But it appears clear and evident, that they are an order of the ministry; for those mentioned in the Acts were ordained by prayer, and laying on of the Apostle's hands; and they afterwards went forth to preach and baptize. So also the *Levites* in the Jewish Church were set apart to their office, by a solemn ceremony, and were to give themselves wholly to the service of the tabernacle (Num. viii.) The *Deacons* are in the New Testament, occasionally styled *Evangelists* and *Teachers*. Again, there is another order of ministers superior to these, and yet not possessing full apostolical power. These are the *Elders*, *Presbyters*, or parish *Priests;* answering to the *Priests*, the sons of Aaron, and their posterity among the Jews. To them belongs all the authority possessed by the *Deacons:* and besides, as the second order of Jewish Priests had a right to offer sacrifice, burn incense before the Lord, and bless the people in his name; so Christian ministers of this order have a right to pronounce an authoritative blessing upon the people, administer the holy Eucharist, or Lord's Supper, which is in one sense a sacrifice, and perform any part of the service of the altar. *These* are sometimes called *Prophets* and *Pastors*, but more generally *Elders* or *Presbyters*.

But there is still above this, another rank or order, in which all the ministerial authority is concentrated; which possesses all the power of the inferior orders, as well as all the other power necessary to the regulation of the Church. This corresponds to the Jewish High Priest; and as we find, (Num. viii.) that when the *Levites* were set apart to their office, it was the High Priest who presented them unto the Lord, and ordained them. So likewise, under the Christian dispensation, there is no scripture account of any ordination, but what was performed either by Christ himself, or by some

of the highest order of ministers in his Church. These, in the first place, were called *Apostles;* but the successors of those whom our Lord personally appointed to this high office, did not choose to assume that dignified name; they rather contented themselves with the title of *Bishops*, though at the same time they insisted and affirmed, that they had the apostolical authority. Thus St. Ireneus, about eighty years after the death of the last of the Apostles, says, "we can reckon those *Bishops*, who have been constituted by the Apostles and their successors, all the way to our times, and whom they," that is, the Apostles, "left as their own sussessors, and in the same place of government as themselves." This same Ireneus, was a *Bishop*, and was instructed by Polycarp, a disciple of St. John; and though he does not here call himself an *Apostle*, yet he ranks himself and all other Bishops in the same place, or station of government in the Church, with the Apostles. He then considers them as being of the same *order*, and having the same *authority;* though perhaps partly out of modesty, and partly on account of the difference of their situation, they did not assume the same name. And besides the exclusive power of *ordination*, the *Apostles*, and their successors the *Bishops*, had the authority of *confirmation*, or, as it is called, Heb. vi. 2, the *laying on of hands*. Thus when Philip the Deacon had converted and baptized a number of the Samaritans, the Apostles that were at Jerusalem sent unto them Peter and John; who prayed, and laid their hands on them, that they might receive the Holy Ghost. This shows, that though Philip, who was one of the seven Deacons lately ordained, had authority to preach and baptize; yet the power of *confirmation*, or *laying on of hands*, did not belong to him, but only to the Apostles. There are also other accounts in the Acts, of their visiting various places where the gospel had been preached, and *confirming the brethren*. To this purpose, St. Jerome, who lived within two hundred and fifty years from the death of St. John, declares, that "without the command," or without authority "from the Bishop, neither a *Presbyter* nor *Deacon* has power to baptize: and the Bishop is to impose his hands upon those who are baptized by *Presbyters* or *Deacons*, for the invocation of the Holy Spirit." The same writer also says, "The Bishops are all of them successors of the Apostles." And further, he observes, "We may know the apostolical economy is taken from the Old Testament; for the same that *Aaron* and his *sons*, and the *Levites* were in the temple, the *Bishops*, *Presbyters* and *Deacons* are in the Church of Christ."

Having briefly considered the principles of Episcopal Church government, we will now proceed to examine the *scripture reasons*, on which it is grounded. We would then observe, that the Jewish law was a type of the Christian dispensation. It was made after the *pattern* showed unto Moses in the mount; and that, we may presume, was the system of Christianity. It was made under the same gospel covenant, and was designed to lead men to future as well as present happiness. And though it consisted more of carnal ordinances, and was more connected with worldly objects; yet as to its spiritual views, it was in essence and virtue the same. It had

the same spiritual design. The *law* was indeed a darker dispensation: It was but *a shadow of good things to come*, Heb. xx. 1: there was a *vail* upon the face of Moses, 2. Cor. iii. 13, 14. an obscurtity upon the system he dispensed, so that it could not be clearly discerned in all its parts. But wherever this *vail* could be seen through, it discovered the Christian Church; and the *shadow*, which the Apostle mentions, was exactly conformable to the *reality*. The law of Moses exactly represented the gospel of Christ. This then being the case, let us look at the Jewish priesthood. It always consisted of three orders, the *High Priest*, the *Priests*, and the *Levites*. There must of course be something in the Christian priesthood answerable to these three orders. If there is any such thing as a regular ministry in the Christian Church, scripture and reason tell us sufficiently plain, that it must be exactly after the pattern of that among the Jews. It must consist of the same number of ranks or orders, in due subordination to one another.

The force of this *reasoning* cannot be evaded, unless by declaring that the Christian *ministry* is not a distinct order of men from the *Laity;* and that this part of the Jewish law corresponded with some other part of the Christian system. But it is impossible to find any other part of Christianity answering to the Jewish orders of priesthood; and it is hoped there are few Christians who would presume to say, that the ministers of Christ are not a different order of men, and invested with different powers from the Laity.—For if that is the case; if Christ's ministers are not invested with different powers from other Christians, then every house may be a Church, every man may be his own priest, may baptize his own family, and administer all the gospel ordinances for himself; which would completely destroy Christian fellowship, and produce such confusion as the followers of Christ can never wish to see in his Church. And in opposition to such a principle, we may say with St. Paul, 1. Cor. xii. 28; *that God hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers.* We may also, well exclaim, as he does in the next verse; *are all Apostles? are all Prophets? are all Teachers?* Are all Bishops? are all Priests? are all Deacons? As there is, therefore, a regular priesthood established under the gospel, as well as under the law, we must reasonably expect that it would be of the same form. The exact analogy of the two dispensations; the similarity there is between them, sufficiently teaches us, that this was to be expected. Let us then look into the New Testament, and see if we cannot find strong *reasons* for believing, that this plan and this form were really adopted.

It is acknowledged, that while our Lord himself was upon earth, his Church confined to Judea, and no ministers sent but to the lost sheep of the house of Israel, he appointed no Bishops; but in his own person took the whole charge of ordaining and sending out the inferior clergy. Thus he chose twelve disciples, afterwards called Apostles, who were at that time appointed to the *second* order in the ministry: so that when he made converts to his religion, he himself baptized not, but committed that business to his disciples. And besides *these*, he also ordained other *seventy*, and sent them forth

by two and two, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and disease among the people. And thus far, he himself acted and performed the office of chief Bishop, and had two orders of ministers under him; neither of which, as far as we can learn, had power to ordain; though they had other ministerial powers. In this form the Church continued until after his death and resurrection. *But then*, in order to perpetuate a succession of ministers, he committed the power of ordination to his Apostles. For when he appeared unto them as they were assembled together; among other things, he said; *As my father hath sent* ME, *even so send I* YOU, &c. By this is not meant that he gave them all the power he possessed: for that would be impossible. But he gave them every power which related to the outward government and regulation of his Church; to be exercised by them in no other way than what was consistent with the gospel plan. As his Father sent *him* to rule and preside over the Church, and ordain ministers in it, so he, when he was about to leave the world, sent *them* to do the same. And as *he* had thus a right given him by his father, to confer the power of ordination; so he gave *them* the right to confer it upon *others*, that it might go on from one generation to another, and always abide in them and their successors, as he promises directly after: *Lo, I am with you*, (with your commission or succession,) *always, even unto the end of the world.* This agrees with what St. Jerome, a few ages after the Apostles, declared to be the general opinion in his time: "There is no one but what knows that our Saviour did constitue Bishops in the Churches: for before he ascended into Heaven, he laid his hands upon the Apostles, and ordained them Bishops."

And now, they being raised from their former rank, and invested with full ministerial authority, soon began to exercise it in the Church. When the multitude of the disciples was increased, seven *Deacons* were chosen, and were ordained by prayer, and laying on of the Apostles' hands; and the business of these Deacons, was not only to serve tables, but also to preach the gospel. For Stephen and Philip, who were of the number, went forth and preached and baptized. Still, however, they did not possess full apostolical power. Though they are said to have been full of the Holy Ghost, and of wisdom, and were even able to work miracles, yet still they were inferior in authority to the twelve Apostles. This is evident from the case of Philip's converting and baptizing the Samaritans; and the Apostles, Peter and John, being sent to confirm them. For the whole labour of sending these two Apostles, would have been useless, if Philip's ministerial power had been equal to theirs.

About this time the disciples were scattered abroad upon the persecution which arose about Stephen, and they went forth and preached the gospel in other countries. And in the Church which was now formed at Antioch, where the disciples were first called Christians, it is said, (Acts xiii. 1.) there were certain *prophets* and *teachers*; which shows that there were two orders of ministers, *Presbyters* and *Deacons*, already constituted, inferior to the *Apostles*. Also when the Apostles departed from Jerusalem, they left St. James to be

Bishop of that place, as we are frequently told in ecclesiastical history, with a number of *Presbyters* or *Elders*, to assist him in the care of the Church. Thus we find, that in the time of the famine, which happened in the days of Claudius Cæsar, the Christians at Antioch, and probably at other places, contributed according to their ability, to the relief of the brethren in Judea, and sent it to the *Elders* by the hands of Barnabas and Saul. And whereas before this time there is no mention of any at Jerusalem besides *Apostles* and *Brethren*, except the *Deacons* in the 6th chap. of Acts; yet after this the *Elders* are constantly spoken of, sometimes with the *Apostles*, when any number of them was there, and sometimes only with James their Bishop, and are represented as men of authority in this Church. Thus (Acts xv. 2.) the disciples came from Antioch to Jerusalem to consult with the *Apostles* and *Elders*, whether the converts from heathenism should be circumcised? These disciples are said, ver. 4th. to *be received by the Apostles* and *Elders*. And, ver. 6th. we are told that the *Apostles and Elders came together to consider of this matter*. When the controversy was decided, *it pleased the Apostles and Elders, with the whole Church, to send chosen men to Antioch*, ver. 22. where the same difference is made between the *Elders* and the *Church*, as between the *Apostles* and *Elders*. And the decree that was then passed was in the name of the *Apostles*, and *Elders*, and *Brethren*. In the next chap. ver. 4th. the same decree is mentioned as being *ordained by the Apostles and Elders at Jerusalem*, without any mention of the rest of the Church. Afterwards, Acts xxi. 18, when St. Paul, who had been preaching the gospel in foreign parts, returned to Jerusalem, being desirous to give an account what things God had wrought by his ministry among the Gentiles, *the day following he went in unto James, all the Elders being present; James* as the chief, the *Elders* as next under him, pastors or ministers of the Church in that place. Thus it is plain and evident, that within a short time after our Lord's ascension there were *Deacons* and *Presbyters* in the Church at Jerusalem in subordination to *St. James* the Bishop. [*To be continued.*]

FOR THE CHURCHMAN'S MAGAZINE.

ON CHRIST'S CURING THE BLIND MAN.

When he had thus spoken, he spat on the ground, and made clay with the spittle, and anointed the eyes of the blind man with the clay; and said unto him, go wash in the pool of Siloam, (which is by interpretation sent.) He went his way therefore and washed, and came seeing.

WE have here an account of the manner in which our Lord performed a signal miracle, that of giving sight to one who was born blind. And when we consider the means he used, it may be asked, why did not he who could command all things, say the word, and it should be done, as he did on many other occasions? Why did not he whom the elements, the winds and storms obeyed, give commandment that his eyes might be opened, as he healed the centurian's

son? Why did he send the man a considerable distance for the recovery of his sight, when the means were at hand in his Almighty power? To these questions perhaps it might be deemed a sufficient answer to say that he who had all wisdom, as well as power, saw fit so to do, while at the same time there is another reason which may be assigned, which looks highly probable, if not certain; it was intended to instruct us in the nature of religion. Our Lord came into the world to heal not only bodily infirmities, but those also of the soul. And how did he go to work to effect these ends? Sometimes indeed he said the word, and men were made whole of whatsoever disease they had; but at other times he directed them to the use of means; and always we find him requiring some testimony of faith, on the part of those who were to be healed. *Believest thou that I am able to do this?* he often asked; and when he directed them to the use of means, they were always such, as in themselves were not at all likely to effect the end proposed; as particularly in the case before us. What human probability was there, that clay made of spittle, and washing in water, however medicinal for common diseases, should open the eyes of one born blind? In such case then, they who obeyed his directions, did it from faith in his divine power, that whatever means he should direct them to, however unlikely in themselves, would be blessed to their cure. And just the same direction he gives for the cure of our spiritual infirmities; and also requires of us the same faith. He directs us to the use of means; and expects we will take his word; that those means shall be effectual, if used in faith and sincerity. The transaction under consideration is a striking comment or explanation of the nature of religion; it points out in the clearest manner how we ought to have faith in the means of grace, and diligently apply to them. Had the blind man neglected, or refused to go to the pool and wash, on the pretence that he did not see how it could restore his sight, can we suppose he would have been restored? We surely cannot; he would have wanted faith, without which we cannot be cured of our spiritual defects and infirmities. This transaction further illustrates, how it is God's will and pleasure to appoint means through which he will communicate his spiritual blessings. Our Lord could have given the man his sight by a word, but he chose to appoint means. So God could communicate to us all the influences of his Holy Spirit, and renew within us his image, defaced by sin, and that by the bare determination of his will. But he has chosen to say we shall make use of means on our part, and that in and through them he will communicate with our souls; and if we will not have faith in his appointments, we must not expect to be healed, but remain sick, and lame, and halt, and deaf, and dumb, and blind. This appears to be the nature of that religion taught us in the bible, and which is happily illustrated by the conduct of our Lord in the case before us.

Let us then attend more minutely to this idea, and enquire whether men in general act as though they were sufficiently aware that such is the nature of the religion they profess, by the confession of all we are diseased in soul. Sin and depravity have produced divers and great disorders: We are sick and blind; nay, we are born blind; and

that no human means can restore us. Now God promises in the gospel to heal all these defects; but does he promise to do this by the mere word of his power, without any visible means on our part, or any testimony of our faith? No, certainly. He says, *repent and be baptized; and wash away your sins.* He says, go wash in the pool of baptism, and ye shall return seeing; your sins shall be forgiven; and your moral turpitude cleansed. Not indeed that these efforts will take place without faith and sincerity on our part, any more than we can suppose the blind man would have come seeing, had he gone and washed without any faith in our Lord's word, that he should see, if he would obey. But he washed in faith, and by faith was he made whole. Instead of this we very often observe people doubting the efficacy of God's appointment, because they cannot see how it should have any effect. Particularly with regard to the baptizing of children, doubts and scruples are entertained, because we cannot see any immediate benefit to them, as is proposed. But our being able or unable to see how, is nothing to the point. If God has appointed this method of receiving fallen creatures into covenant mercies with him; it is not our business to ask him why it does not become us to doubt his word. Faith is our part; such a faith as shall produce obedience to his commands; such a faith as the blind man had, who went and did what he was ordered, and received the benefits of his faith. No one will surely dare to say, that God cannot make use of any means he pleases to effect his purposes; nor is it any way unjust in him to require of us the use of means, in order to be made partakers in his promises. The washing or sprinkling with water may as well cure spiritual infirmities as natural, if God has so appointed. That he did so appoint and so cure a natural infirmity, (faith operating with his appointment) we learn in the passage of scripture under view; and that he has so appointed to cure our spiritual infirmities, we learn in various parts of his word; where baptism is called *regeneration*, where it is said to be for the washing away of sins; and that *so many as have been baptized into Christ, have put on Christ.* All this and much more that might be cited, surely must make it apparent, that it is intended to serve as a mean, by which God communicates spiritual blessings; and nothing but our own want of faith in the promises and power of God, can prevent its being effectual. [*To be continued.*]

[*The sentiments and opinions of celebrated men, whether deemed true or false, on the great points of Christian doctrine, must be interesting to most readers; for this reason the following extract is inserted, which will be followed by others.*]

JOHN CALVIN, ON ORIGINAL SIN.

..... "AND to remove all ambiguity and uncertainty from the subject we treat of, let us define original sin. In doing which however, I do not propose to lay down any one of the many definitions to be found in scripture; but shall offer such a one as seems to to me best to accord with the truth. Original sin then appears to be

a hereditary depravity and corruption of our nature, diffused into every part of the soul; which in the first place subjects us to the wrath of God, and in the next, produces in us those works which the scriptures term the works of the flesh. This is what, in strictness of speech, Paul usually calls sin: and the works which spring from it, such as adultery, fornication, thefts, hatreds, murders, revellings, he of course calls fruits of sin; though often in scripture, and by Paul himself, they also are called sins. These two things then are to be distinctly considered; in the first place, that being so vitiated and perverse in every part of our nature, we are already, for that corruption alone, justly convicted and condemned before God, to whom nothing can be acceptable but righteousness, innocence and purity. Nor is this a liability for the sin of another. For when it is said, that we are rendered obnoxious to the judgment of God through the sin of Adam, it is not so to be understood as if we, being innocent and undeserving, were to bear the blame of his offence; but because of his transgression, we are all clothed with a curse, he is said to have subjected us to condemnation. By him not only punishment falls upon us, but that corruption which springs from him, is instilled into our very nature, to which punishment is justly due. Wherefore Augustine, though he frequently calls it imputed sin (the better to shew that it is derived from our descent) at the same time affirms it to be our own sin. And the Apostle himself explicitly testifies, *so death hath passed upon all, for that all have sinned;* that is, are involved in original sin, and defiled with its stain. Hence also, even infants, while they bring with them from their mother's womb their damnation, are liable not for another's, but their own sin. For although they have as yet brought forth no fruits of their iniquity, yet they have the seeds of it in themselves; nay, their whole nature is a seed of sin: and therefore cannot but be odious and abominable in the sight of God. Hence it follows that they are accounted guilty by God; for without fault, there can be no guilt.

The second point is now to be considered, that this perverseness never ceases to operate in us; but continually brings forth new fruits, to wit, those things which we have before mentioned, called works of the flesh; just as a fiery furnace breathes out flame and sparks, or a fountain sends forth water without ceasing. Wherefore they who have defined original sin to be a want of that original righteousness which ought to be in us, although they comprehend the whole matter, yet they do not use a sufficiently significant and energetic term. For our nature is not only destitute and void of good, but so fertile and productive of all evil, that it cannot cease to act. They who say that it is concupiscence, use a no less inadequate term, even if they add (what at least will be granted by most) that whatsoever there is in man, in his intellects and will, in his soul and body, is defiled and filled with this concupiscence; or to express it shorter, that the whole man is nothing but concupiscence. Whence I have said that every part of the soul was siezed upon by sin, so soon as Adam departed from original righteousness. Nor was it merely an inferior appetite that inveigled him; but a horrible impiety capti-

vated the very citadel of his mind, and pride penetrated to his inmost heart. * * * * * * * * * * * * *

From the fault of our flesh, therefore, and not from God, is our destruction, since we perish for no other reason than because we have degenerated from our first condition. Nor let any one here object, that God might have better provided for our salvation, if he had prevented the fall of Adam: for this objection, on account of its bold curiosity, is shocking to the pious mind; and besides, this matter pertains to the secret of predestination, which will be hereafter considered in its place. Let us then remember that our ruin is to be imputed to the depravity of our nature, lest we bring an accusation against God himself, the author of our being.

FOR THE CHURCHMAN'S MAGAZINE.

ESSAY ON INFIDELITY....No. II.

ADMITTING that there is a God of righteousness and truth, the moral governor of the world, who has an inherent regard for the happiness of his creatures, the workmanship of his hands; and that he were about to reveal his will to men, to give them a system of religion for their faith and practice; what should we conclude would be the nature and tendency of that system? Most certainly it would be calculated to promote the welfare of men, both here and hereafter. It would tend to the comfort and well-being of each individual in particular, and to the good order, prosperity and happiness of community at large. Those attributes and perfections which essentially belong to God, as a moral governor, would certainly induce him thus to provide for the best good of his creatures, in all their relations and circumstances, for time and eternity, individually and collectively. These are truths to which every one will assent on the first proposal. Indeed, our modern infidels uniformly assent to them, by implication at least, when they undertake to shew that what is called a revelation is unworthy of God, and not productive of any good to society; but on the contrary, of much mischief and misery. As they are inclined to reject the evidence of prophecy and miracles in favour of revelation, for the present we will wave any consideration of these topics, and join issue with them on the single point of its utility to human society. A great deal might be said on the comfortable prospect which it affords the individual, of a future state of blessedness. We might shew how much it tends to calm the jarring passions; to still the tumult of fear, doubt and anxiety, and conduct him quietly down the stream of mortality, with his eye steadily fixed upon a haven of rest. But this point will also be waved; for these essays are designed chiefly to counteract the effect of those assertions and insinuations, which are intended to prejudice the minds of the unlearned and incautious, and to destroy their veneration for the practical institutions of Christianity, on pretence that they are mischievous, or at most useless to society. There will consequently be no arguments introduced but such as apply directly to our present state; and such as are, or may be obvious to common sense, and plain understandings;

such, in short, as turn exclusively upon acknowledged matters of fact, and rest not at all upon any other evidence than what is common among men.

And in the first place; it will doubtless be admitted that civilization, and a knowledge of the arts and sciences, is the greatest blessing to man, in his present sublunary state. If then it can be made to appear that the institutions of revelation, as they are received and practised among Christians, have contributed, and daily are contributing to the diffusion of this blessing, one great point will be gained. This I shall endeavour to ascertain by considering facts, and by reasoning on the nature and tendency of those institutions. Much has been said and written, many encomiums have been bestowed upon the literature and refinements of ancient Greece and Rome, who were unaided by the genius of our religion. And whatever merit they are entitled to on this score, let them by all means enjoy. But when the matter comes to be carefully examined by such lights as have come down to us, it will be found that their civilization, in many points, has been greatly overrated. Within the walls of *Athens* and *Rome*, great progress was indeed made in the arts of civil life.

> ..... "Uniting all,
> "Society grew numerous, high, polite,
> "And happy. Nurse of art! the city rear'd,
> "In beauteous pride, her tower-encircled head."

While the country all around them was raised but a very few degrees above absolute barbarism; enjoying almost none of the advantages resulting from a knowledge of the arts, and the orderly arrangements of civil government. Of this, with respect to Greece, we have a curious proof in Isocrates, an Athenian orator and philosopher. In a laboured panegyric upon the laws and institutions of that state, addressed to the celebrated court of *Areopagus*, he says, that when those institutions were in full operation, before the corruptions and disorders prevalent in his time had been introduced, the citizens used to build splendid houses, and live securely and sumptuously in the country.* Would this be a distinguishing encomium upon any civil state in Christendom? It certainly would not. Nor,

* His expressions are:—*Thus they were able to live in great security: They erected more splendid and sumptuous edifices, and enriched them with more equipage in the country, than in the city And many did not even repair to the city at the annual Festivals, choosing rather to enjoy their estates than the public shows.* And it is, besides, worthy of remark, that in previously giving an account of those institutions which produced such happy effects; he has mentioned one thing that considerably resembles an important regulation, which has been introduced into society by the Christian religion; for he says, that *not being content with making good laws, without providing the means of their execution; having divided the city into wards, and the country into towns, they kept a watch upon the conduct of every one, and brought the unruly to trial. Some they admonished, some they threatened, and others, when necessary, they punished.*—(Isoc. Orat. Ariop.) To this measure, here mentioned, of dividing the country into towns, and providing the means of admonition and instruction, doubtless is to be ascribed the high civilization of Attica, beyond what prevailed in the other states of Greece.

as it seems, could it be said of Athens in the days of Isocrates. And yet that city was at that very time considered as the centre of arts and refinement. With respect to Rome, whoever shall read the history of what was called the *servile war*, which was a war of the slaves headed by Spartacus, against their masters, will be abundantly convinced, that almost all Italy, the very centre and heart of the Roman empire, was then in a state very little better than savage. And yet at this time Rome had reached nearly to her highest state of literature; but few advances were afterwards made. Indeed, the Greek and Roman philosophers and legislators scarce ever dreamed of such a thing as extending their systems of jurisprudence beyond the limits of a single city; leaving all the country about them with little other law and order than what depended on the capricious will and pleasure of the more knowing and refined inhabitants of the principal cities. They were rude, ignorant, barbarian slaves, compelled to work for their masters, who claimed to own both them and the soil on which they laboured. They enjoyed few indeed of the arts and conveniences of common life. They scarce knew what civilization was. They were considered as incapable of being governed by regular laws; and so perhaps they really were. With respect to extent of territory, thus limited was the civilization of these celebrated ancients. In the latter times of the Roman republic, however, and after they became a monarchy, they adopted the practice of planting what were called colonies, invested with privileges and a mode of government, bearing some resemblance to the mother city. But this was done, not by incorporating the ancient inhabitants, but by a total extirpation of them, in order to gratify the minions of men in power. It is also true that they used to grant the privileges of citizenship to many individuals belonging to the conquered countries; which descended to their children.† By these means they diffused in some degree their arts and refinements beyond the immediate vicinity of Rome. But still, much the greater part of the countries subject to their authority, was governed only by military despotism, and the will of those to whom they were parcelled out; without science and arts, and at most half barbarians.

But what a different face of things do we behold, wherever the gospel, in any tolerable degree of purity, has prevailed. Large and extensive countries are melted, as it were, into one uniform mass. The same system of laws and government is extended to every corner of the society. If not the elegancies and luxuries, at least the solid benefits of civilization, reach the king on his throne and the peasant in his cottage. And why is this, but that the duties and practices required by Christianity have rendered men capable of being thus cemented together in a state of society? If the reasons of this, the way and method in which it has been done, be enquired for, they are at hand. And here, among the first and foremost, should be reckoned the appointment of one day in seven, to be spent in publicly assembling together for the worship of God. Were we to disregard altogether the object for which Christians assemble, and merely

† Of this we have an instance in St. Paul, who says he was *free-born*; that is, he was born of parents who had been made citizens.

consider the whole community to be districted in such manner as to make it convenient for them to assemble once a week, and thus actually assembling, the benefits would be immense; much greater than those are apt to imagine, who are unused to reflect on the subject. As in the bounties of Providence, which we daily receive, but overlook whence they come; so here, we are apt not to trouble ourselves about the source of those great blessings which we perpetually enjoy from this important institution. Let us then proceed to a more particular enquiry into a matter, which is alledged to have produced such great consequences. As the appointment stands, people of all ages and classes assemble, where, by universal consent, sobriety, decency, and good order are indispensable. They thus, from their earliest years, acquire a habit of seriousness and attention, of decorum and order. When together, they see each others' faces, and learn to know and feel that they are men, partakers of the same nature, and made for society; that they have mutual wants and dependencies, and therefore mutual duties to perform; mutual animosities are, for the time at least, suspended, and their hearts are softened into good humour. The discordant and jarring passions have no opportunity to ruffle their bosoms; but every thing tends to tranquilize, to inspire peace and friendship between man and man; to make reasonable beings of them who will endeavour to govern themselves by maxims deduced from thought and reflection, and not from the impulse of passion and appetite. These happy propensities creep upon men in childhood; they grow up with them, and become incorporated with their very natures, and inseparable from their manners. The savage is worn off, and the civilized man is formed; humane, gentle, and curbed to the dictates of wisdom and virtue. A great deal of this would follow, without ascribing any thing to the peculiar occupations in which the mind should be engaged; and in which is engaged the attention of every pious mind. And here we should do well to consider how much a serious and devout worship of the great Lord of Heaven and Earth, tends to soften and harmonize the heart; to banish pride and obstinacy; and thereby to assimilate our tempers and dispositions. What have we to be proud of, when bowing before the divine Majesty? What are our wills when put in competition with his, who ruleth over all things? How diminutive are we, in comparison of him in whom all things exist! Such reflections naturally and necessarily occupy the minds of those who repair to the house of worship, suitably affected with the business of holy time. And is there nothing in all this that is likely to render men benevolent, peaceful, orderly and humane? The self-exalted advocate for the sufficiency of reason, however in his practice he may despise and neglect this solemn duty, as a vulgar superstition, dare not say it can produce no improvement of the heart. Let it be granted that not one half or one quarter of those who assemble, ever think of the proper business of the time; still they come together, and learn, in spite of their inattention, many of the duties which belong to men in a state of civilized society. Mr. Addison, that accurate observer of human nature, somewhere remarks, that the institution of Sunday, if there were no other reasons for it than the atten-

tion to cleanliness which it produces, ought to be highly venerated by every considerate person. This remark is applicable in an especial manner to people who live dispersed in the country. What else could ever induce them to cultivate cleanliness and attention to decency of external appearance, one of the chief marks of civilization, and what distinguishes man from the brute? When Sunday comes, to avoid the derision and obloquy of their neighbours, they appear in their best attire, or at least such as is clean and neat. Without this or some such occasion, frequently occurring to call into action that inherent desire, which all possess, of appearing agreeable and avoiding contempt, the great mass of people in the country would soon sink into a state very little above savages. This is amply confirmed by experience and observation of those who are brought up in utter neglect of the public assemblies. They are uniformly found to be uncleanly, rude and ignorant; debased and gross in their appearance, and unmanageable in their tempers. If then the institution were to be universally neglected, we have full reason to think that a rapid declension toward barbarism would immediately follow. The inhabitants of cities and large towns indeed, would not be so sensibly affected. They enjoy daily occasions of meeting together, and thus, by intercourse, wearing away the roughness of savage nature, and polishing one another into men. They might therefore succeed in the arts of civil life to a very high degree; for we know that men have succeeded when thus situated: but in the mean time what is to become of the much greater portion of community? Should they be left to run wild without the means of culture and improvement? He who perfectly knows what is in man, thought otherwise; and therefore, when he undertook to dispense a system of religion to the world, provided by it for the instruction of all classes, ages, and conditions, by precept and example, perpetually recurring from week to week. If that order of men who are appointed for this purpose, and to minister in holy things, frequently err in many great points; yet surely when they admonish and exhort men to the duties of reverence towards the great Author of their being, and of justice, truth, charity and beneficence towards one another, they are at unity with the truth. And when we see them doing this as their main object, can it be supposed that the effect produced is trifling and of no consequence? The wisest and best of the heathens earnestly longed to see such an institution extended into every corner of the community. And Cicero, the celebrated Roman philosopher and statesman, expressly says that he despairs of ever seeing any essential reformation or improvement wrought upon the multitude, until suitable persons shall be appointed by public authority, to enlighten their understandings, and instruct them in the truth. What he ardently wished to see, we now enjoy. And methinks such an authority as his should put to shame the vain-glorious wisdom of modern infidels, who are making efforts to abolish so excellent an institution; or at least to weaken that veneration for it among mankind, which already is but too weak, and unproductive of serious attention. What would they be at? It surely cannot be their wish to re-plunge the world into ig-

norance and barbarism. Let them cease then their endeavours to pull away one of the main props of civilization. Have they any thing to offer in lieu of what they are seeking to take away? If they have, it is yet kept in reserve. Let them produce it, and it will doubtless have a candid examination. If they have not any thing to offer, let them forbear their efforts to demolish what they have not provided the means of rebuilding. Let them be silent, and quietly enjoy that liberty of opinion, which the present age is full willing to indulge. They are in no danger of persecution, unless they rashly draw it on themselves by setting mankind afloat from all the restraints of religion.

FOR THE CHURCHMAN'S MAGAZINE.

THE ROVER.

I HAVE some time since made declaration of my full faith and assurance, that the whole of religion consists in *hearing*; and that every one who can *hear* the most eloquent *speaker*, and the best *sermon*, is in the sure road to endless happiness; and also of my full determination to *rove* in pursuit of these blessings. This I can assure the world I have been doing for a long time, in which pursuit I have taken a very extensive tour, to the no small gratification of my *ears*. But very lately, as I was in full pursuit of this, my heavenly object, I fell in company with an aged gentleman, of a cheerful countenance, and of a very decent deportment; who very soon (according to the New-England custom) asked my name, place of nativity, &c. &c. to which I gave him direct answers: last of all, he requested to know the object of my pursuit. I very readily and frankly told him, that I was in pursuit of *eternal happiness*, and with an air of triumph, informed him that I had not the least doubt of my being in the most direct road to the great object of my pursuit. For I informed him that I had heard all the most *eloquent* preachers in the country; and that among them, I had heard some tell their congregations, that God had given mankind no *means*, by the most sincere and devout use of which, they could render themselves objects of his mercy; and that, if they, with the greatest devotion of mind, attended public worship; if they supplicated his mercy with the most humble contrition of spirit, and partook of the commemorative sacrament of the dying love of our most blessed Redeemer, with all the love and affection which is in the power of a son of fallen Adam; it is all positive wickedness; it is treasuring up wrath against the day of wrath; it is rendering themselves objects of the divine displeasure, and qualifying themselves to receive, at the great and terrible day of accounts, this tremendous sentence, "depart ye cursed, into everlasting fire, prepared for the devil and his angels;" unless they have had the superlative privilege of being from all eternity the *elect of God*, and in time have experienced the miraculous and irresistible power of divine grace; and that whenever they undergo this wonderful operation, they are then placed in a state of perfect security, of finally entering into the joy of their Lord;

and that unless our all-gracious Creator should, according to his eternal decrees, vouchsafe this supernatural effusion of irresistible grace, they may depend upon having their everlasting abode with apostate spirits. And I have heard another, perhaps the next Sunday, exhort the congregation to be watchful, to be vigilant, to be up and doing, "to use all diligence to make their calling and election sure, to work out their own salvation with fear and trembling; that now is the accepted time, now is the day of salvation; now is the time for them to come and buy wine and milk, without money and without price, and to partake of the waters of life freely; to seek the Lord while he may be found; to call upon him while he is near; that if the wicked man will forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, he will have mercy upon him; and to our God, and he will abundantly pardon; that to all those, who by patient continuance in well-doing, seek for glory, honour and immortality, eternal life shall be the reward; that whatsoever a man soweth, that shall he also reap; that every man shall be judged according to the deeds done in the body; and that God is no respecter of persons." Indeed, the time would fail me, to enumerate the number of good things I have heard said, and all with such smoothness of diction, such sweetness of voice, and such eloquence of speech, as would have charmed even the ear of an angel. I make little account of the seeming contradictions I have heard; for indeed, sir, I consider the matter and substance of preaching to be of no consequence at all, in comparison with the mode and manner in which it is performed.

The old gentleman looked at me with a smile, and said, "My dear sir, you appear to have an excellent *heart*, but a very erroneous *head;* however, I am sensible that you are in the road, which mankind in general, at the present day, are travelling. I never hear one neighbour ask another on Sunday evening, whether he has attended public worship; whether he has been up to the house of prayer, to join with God's minister and the congregation, to confess their sins, and ask the forgiveness of them; to offer up their most ardent thanksgivings and praises for the numberless blessings, both spiritual and temporal, which he is continually bestowing on them; to request the continuation of them; to pray for his gracious aid and assistance, to enable them to live soberly, righteously, and godly lives for the time to come; and to hear what he says to them in his holy word. But my ears are continually wounded with this question: have you been to hear preaching to-day? Permit me to tell you, that you must not expect that your *ears* alone, will carry you to heaven; you must not expect to ride to endless happiness, on the shoulders of a minister; nor to be wafted to the regions of eternal glory, by the blast of pulpit eloquence. This is a plan of salvation, to which the holy scriptures give no encouragement; it is not embraced in the whole compass of divine revelation. The holy scriptures are the only rule to direct us how we are to obtain eternal glory; they teach us what we are to believe, and what we are to do. The scriptures of the Old Testament assure us that the promises of God can be obtained upon no

other terms than faith and obedience. For instance; Noah was to manifest his faith in God, by building the ark, that himself and family might not be destroyed in the waters of the deluge. Moses and the children of Israel, were to prove their faith, by attending to every particular ceremony of the passover, that they might escape the hand of the destroying angel. David, by building an altar at the threshing-floor of Araunah, to stop the pestilential sword of the Lord. Naaman, by washing himself exactly seven times in Jordan, to cure his leprosy. And the widow of Zarepta, by delivering up her last morsel of meal and oil, to support the Prophet of God, that they might not fail during a famine of three years and six months. In the New Testament, life and immortality are brought to light: a future state of endless happiness or misery, is clearly set before us: under this dispensation of light, the covenant of grace was introduced by the Son of God, our all-gracious Redeemer: he, who in the same nature fulfilled that law in which Adam originally transgressed, and through whose mediation (though we are sinners) we can have access to the Father. This dispensation requires of us a Christian faith, a divine temper of mind, and sincere repentance, together with evangelical obedience. The first comprehends what we are to believe, the second what we are to be, and the last what we are to do. The first step in the Christian religion, is to believe that Jesus Christ is the true Messiah, pointed out by the Prophets: This belief is founded upon the evidence for it, contained in the scriptures of the Old Testament concerning the Messiah; and we are to compare the fulfilment of them in the New, and see if Christ came with all those characters mentioned by the ancient Prophets. In this case, our faith will *be built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.* In short, sir, to obtain eternal happiness, we must be initiated into the Church, or body of Christ, by the sacrament of *baptism.* This is the way and means by which we are admitted into favour and covenant with God. In this new covenant, God grants us the five following privileges, viz.

1st. The forgiveness of all our own sins, if we have committed any, and the sin of Adam, so far as we are concerned.

2d. A title to the Holy Spirit, as being the life of that body whereof we, by baptism, are made members.

3d. The promise of a resurrection of the body, and of a glorious immortality in heaven.

4th. That a sincere and universal obedience to the law of God, will be accepted, although it be imperfect.

5th. That if we are so unhappy as to violate our baptismal vow, by gross and wilful sin, God will nevertheless pardon us upon our sincere repentance.

We must also receive the sacrament of the body and blood of Christ, or in the words of St. Paul, *the communion of the body and blood of Christ.* By the worthy partaking of this holy ordinance, we obtain the pardon of our sins, fresh supplies of the Holy Spirit, and a principle of immortal life to our bodies, as well as our souls. We must also constantly appear before God in his house, in the place of his more immediate presence, where his honour dwells,

and where, if we with penitent hearts confess our sins, devoutly implore the forgiveness of them, heartily thank him for the manifold favours and privileges he is constantly bestowing upon us; with humility ask the continuation of them, and with attentive minds and obedient wills, hear what he saith to us in his holy word; he hath promised to meet and bless us. These things being done upon gospel motives and evangelical principles, render us meet to be partakers of the inheritance of the saints in light. When we are thus qualified for happiness, Christ will intercede, in right of his own merits, that we may be put in possession of that degree of happiness our gospel obedience has fitted us to enjoy. These are the means I have made use of from my youth up, with a stedfast faith in the promises of God, through the merits of Christ, and a sincere desire to *walk in the commandments and ordinances of God, blameless.*

My dear Sir, take for once an old man's advice. Give over your whimsical ideas of obtaining eternal happiness simply by *hearing;* and sincerely and devoutly make use of all the means of grace which our blessed Saviour hath instituted in his Church; and you have the promise of God himself, that they will, through the merits of Christ, finally conduct you to the land of everlasting happiness, there to reign with him, world without end.

The good old gentleman spoke all this with such evident marks of benevolence and charity, and with such firm confidence in the the promises of God, upon the terms of a Christian faith, evangelical obedience, and sincere repentance, that I was arrested in my career of roving in pursuit of *preaching:* And I am now fully determined no more to *heap to myself teachers*, nor any longer to have *itching ears:* but to sit quietly down, and with the utmost sincerity of heart, make use of all the means of grace which our blessed Redeemer has appointed in his Church, under any lawful minister which God in his Providence shall place over me; with the most certain assurance that they will, through the merits, mediation, and intercession of Christ, finally lead me to those rivers of pleasure which flow at God's right hand, where I shall partake of heavenly joys for ever and ever.

EXTRACTS.

ADVICE TO A STUDENT,

CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

PREPARATION FOR ORDERS. DEACONS.

YOU perceive then that the first, indispensable PREPARATION for holy orders is that of the heart and affections. To the schools of the Prophets, above all others, suits the ancient motto, *Let no unclean person enter here.* The love of God, the love of man, which flows immediately from it, the due government of ourselves, which is derived from both; this compendium of all sound philoso-

phy; this sum of the law, and the Prophets, and the gospel; this rational criterion, by which we measure our hopes of the young, our esteem for those in maturer life, and our reverence for the aged; these virtues must surely constitute the primary qualification of him, whose office it is to set forth continually their religious obligation, to unfold their intrinsic reason. loveliness, and utility, and so recommend them to the understanding and affections of mankind. If the truths upon which these duties are founded have not obtained the full assent of your own understanding; if they have made no impression upon your own affections; above all, if they have not influenced your practice; wave, for the present at least, all thoughts of a profession, which will enhance your prior, unsatisfied obligations, and will render your failings more painful and dishonourable to yourself, and more displeasing and pernicious to the world. Wait for the more happy season, when *vivâ voce* instruction, reading, meditation and example, shall have better formed your principles, and regulated your life. Become a faithful servant of God, and a true disciple of Christ; and then you may aspire, with comfort and confidence, to be a minister of religion, and a preacher of the gospel.

The second preparation for holy orders is the acquisition of an adequate portion of learning; first, elementary and general, such as is expected in every educated person; which has been hitherto, and will for some time continue to be, the object of your pursuit; secondly, special or professional, such as will be requisite for the performance of your office; which is the subject of our present enquiry.

Upon this head, the first question which arises is, at what age, or at what standing in the university, I would advise you to turn aside out of the wider path of general learning, into the line of study which leads directly to the knowledge of your intended profession. This is a point which deserves the well-advised consideration of every scholar who designs himself for a particular calling. Here are two extremes to be avoided. On the one hand, he may suffer greatly by entering too early on his professional study: which can never be advantageously pursued without previous application to general literature, philological and philosophical. Without some knowledge of the learned languages, and an acquaintance with a few of the best classical writers, his means of information will be limited, and his manner of communicating his sentiments will be ungraceful. The study of the sciences strengthens the understanding, habituates it to calm and orderly discussion, and furnishes it with topics of argument, illustration and ornament, upon every subject. On the other hand, these preliminary acquirements, however generally necessary, and always desirable, must not be suffered to encroach too far upon the only time which the shortness of human life, and the exigency of particular situations, allow to the attainment of the substantial knowledge of the profession itself. I have known many a young academic destined to the bar fall into the first error; and lose much of an enlarged education by his impatience to engage in Blackstone's Commentaries, when, after the example of this author himself, (as we may fairly infer from his work, and have other reasons to believe) he ought to have been applying himself to logic, ethics

and metaphysics, forming his taste by Longinus, Cicero and Quinctilian, and accustoming his mind to sound argument, demonstrative or probable, by a book of Euclid, and a prelection of Sanderson. But the student designed for the Church more frequently commits the second; and (if it be not very speedily and industriously remedied) the more pernicious mistake. He improves and amuses himself, more or less, according to his talents, industry, and opportunities, in the pursuit of general learning, till the eve of his expected ordination. He then suddenly undertakes to write for the pulpit, upon the strength of a few successful efforts in a poem, essay or declamation: he depends upon his mathematical knowledge for an intuitive comprehension of the reasoning of St. Paul; and expects that his intimacy with Sophocles or Demosthenes shall compensate for the want of even a superficial acquaintance with the sacred historians, the Prophets and the Evangelists. A partial ground, and palliation of this his error may be, that the statutable regulations, I believe, of both our universities, very rationally suppose the first four years to be spent in the cultivation of such introductory and general learning, as is necessary, useful or ornamental to every profession, to every course of mature study, and to every active, or even retired situation in life. And it is most happy when a scholar designed for a profession is enabled by family circumstances, or the assistance of a foundation, to form himself entirely upon this eligible plan. It is particularly desirable for students who are to be candidates for the ministry; because while others, after they leave the university, usually pass to some second scene of professional education, these remove precipitately to the immediate employments of the profession itself.

If therefore you have the command of your time, you cannot do better than to follow the usages of your university. You will pursue the general stated course of education for four academical years, or three civil years complete at the least; and then devote the three years following to your particular preparation for orders; adding to each of these periods so appropriated, as much time as your plan of life will allow. But if your circumstances do not admit of this distribution; if you foresee that you are doomed to be a candidate for deacon's orders, or even to aspire to the sole care of a parish, immediately upon taking your first degree, you will remedy the evil of your situation as well as you can. You are obliged to compress the main business of six or seven years into something less than four. To effect this object in any satisfactory degree, the only means, I conceive, are; first, to use extraordinary diligence; secondly, to abridge discreetly your academical or general studies; thirdly, so to select and arrange them, that a considerable part of them may bear a direct and immediate reference to your professional studies; and fourthly, to begin your preparation for orders, concurrently with your other employments, at the opening of your second year.

Whichever of these may be your situation, whether you are likely to be a candidate for orders at four, or five, or six years standing, or later, the following hints may be useful to you.

From this your first residence in the university, have your profession constantly in your view. Besides that this foresight will have a happy influence upon your sentiments and manners, it will also (which is the immediate subject of our present consideration) give a reasonable bias to the train of your literary thoughts and general studies.

Attend with alacrity and spirit to the usual academical courses of logic, ethics and metaphysics. These studies are more easy, useful, and even necessary than they who slight them are apt to imagine. A small portion of time and industry will suffice for them. They will have a considerable effect, through your whole life, upon the clearness of your thoughts, and the precision of your language. The technical terms and distinctions belonging to them are frequently commodious in learned discussions; and they occur so familiarly in the writers of the last century, and in some who lived in the beginning of the present, that you would do well to acquire them, were it only as you learn dead or foreign languages, for the sake of conversing freely with those who use them.

Learn the elements of the Hebrew language without delay. You never will have more time for this undertaking, or better relish, or more ready ability. Your future progress in this tongue (or other kindred ones) will depend upon circumstances, which you cannot now foresee, nor need to consider. You may be assured that even a superficial knowledge of it will be useful and agreeable to you; and without an improved acquaintance with it you will not be a complete divine.

Whatever may be your present or future acquirements in Grecian learning, secure to yourself a knowledge of the language and phraseology of the New Testament. This book is to be your manual and your guide through life; the authentic oracle to which you are constantly to resort, for doctrine and for precept, in order to the edification of yourself and others. Your early proficiency in it will be your passport into the sanctuary: your further progress will be very much the measure, and the mean, of your worthy administration there. You may have heard concerning an eloquent father of the Eastern Church,* that he was accustomed, I suppose in his younger days, to have Aristophanes always under his pillow; and of a venerable English Bishop,† that he had read Tully's Offices twenty times over, and in his old age had the book by heart: But as it is evident from the writings of both these divines, that they were perfectly conversant with a volume of higher order and origin, so I hope that you will at no time suffer it to be driven from your table by any classic author, ancient or modern, however entertaining or improving. I wish you indeed, at a convenient season, and the sooner the better, to be acquainted with the ancient poets, orators and philosophers: But how preposterous would it be to offer yourself for the ministry of the gospel, better informed in the ethics of a Grecian school, the moral sayings of a tragedian, or the dying conversations of the Athenian martyr, than with the sermons, and parables, and last injunctions of our blessed Saviour? I will add, how

* Chrysostom. † Sanderson.

unscholarlike and disgraceful, after some years residence in a university, to know little or nothing of either? The phraseology of the Septuagint (I speak not here of the other uses of this version) is a natural comment on the language of the New Testament. You will have a ready opportunity (and without any expence of time) of carrying on your acquaintance with both together, by reading them, as is usual, with the lessons in your college chapel. The lasting benefit of four years PERSEVERANCE in this easy task is scarcely to be calculated.

Whatever book of any kind you are about to read, acquaint yourself with the life of the author, and the principal incidents of his times. His sentiments usually take some degree of tincture from these circumstances, and his writings naturally allude to them: This knowledge, consequently, will enable you to accompany him with greater facility and advantage. For this reason, after the usual application to some sketch of ancient and modern history, I wish you to be particularly conversant with the transactions of England, and and of other nations so far as relates to learning and religion, and with the lives of eminent men, from the beginning of the sixteenth century down to the present time. This knowledge is easily and pleasantly attained, while your curiosity is active, and your memory vigorous.

Among your classics, be careful not to omit Cicero. In his ethical and theological compilations and researches, you have the result or compendium of *all* which philosophy, with such assistance as it may have had from primitive traditions or later communications with the Jews, could do in morality and religion. Its excellencies will shew you the folly of depreciating reason; and its defects will convince you of the fatuity of rejecting revelation. And when you turn to his arguments and declamations in active life, you will perceive how unsteadily the divine meditations of his closet affected his practical sentiments; or, it may be, only his public professions. Besides these more solid advantages to be derived from reading the works of Cicero, I just mention another, which may happen to be useful to you, a fluency and correctness in writing or speaking Latin.

After the ethical books of Cicero, particularly his Offices, let me advise you to read the prelections of Bishop Sanderson. I propose them to you on two grounds. The first, as I would recommend the criticisms of Aristotle or Longinus, not only for the general justness of his decisions upon the cases before him, but also for his manner of stating and resolving, and for the habit of method and precision which you will in all probability learn from him: as the performances of great masters in every art, not only instruct or entertain you, but inspire you with a relish for the art itself, improve your taste and judgment in it, and (if you advance so far) facilitate and heighten your execution. And you will agree with me in thinking that few arts or sciences are of more importance, especially to a professed divine or moralist, than casuistry, or the application of law to particular cases, in order to guide the conscience of yourself and others in all situations and circumstances. My sec-

ond reason for recommending to you these prelections is, that the plan of them (as became the chair whence they were given) is to determine every question by the joint authority of scripture and reason; that is, by the Word of God, explained, or, if occasion be, supplied, by the reason of the thing. This is to refer the conscience at once to its "proper and adequate rule."* Any decision proceeding upon narrower grounds, is a mere hypothetical prolusion, applicable to no existing case; as if an English counsellor (I believe I borrow the allusion from a living author of great merit) should give an opinion founded solely on the common law, without regard to the statute law, or on the letter of the statute simply interpreted, without any respect to the principles and spirit of the common law. Many passages in these prelections allude to the history of the times near which they were written,† and refer to questions, ecclesiastical and civil, fiercely agitated in those days: You are not concerned in the accuracy of every phrase and statement on these topics.

Accustom yourself early to composition in English and Latin, and even, occasionally, and in small portions, in Greek. Do not imagine that the time you shall spend in cultivating the syntax and elegances of a classical language will turn to no account towards your facility or correctness in writing and speaking in your own. Consider any such suggestion as an ignorant plea of indolence. You will find the fact quite opposite; and the reasons may easily be given. However, after a season, incline most to English composition, and exercise yourself constantly in some kind of it or other, original, abridgment or translation. Whatever extracts you make from any writings, wherein the matter, and not the style, is the object of your notice, digest the sense, and set it down nearly in your own words. Read, at the same time, some of our best English prose writers, such as Mr. Dryden, Dr. Swift, and Mr. Addison, and our higher poets. After essays on other subjects, such as your studies or inclination may suggest, you will naturally turn your thoughts to the kind of composition, which will hereafter demand your principal attention. And as your preparation for orders approaches, you will do well to write upon some moral or theological subject, with which you are competently acquainted; sometimes from your own fund entirely, at others with the assistance of some good author.

Lastly, have always in use some treatise of morals and practical divinity, for the employment of Sundays, and occasional hours on other days. This is a point of spiritual prudence in every man; it particularly becomes a scholar; and still more a scholar with your views. This habit will keep your attention alive to every duty, and will preserve your mind in a proper tone, for the life which you are to lead, and for the particular studies in which you are soon to be engaged. [*To be continued.*]

* This point is more fully discussed in Chap. VIII.

† A. D. 1646—7.

FORM OF BAPTISM AMONG THE GREEKS.

From a very scarce book, entitled, "An Account of the Greek Church, by Thomas Smith, B. D. and Fellow of St. Mary Magdalen College, Oxford. London, Printed by Miles Fletcher, for Richard Davis. 1680. 8vo.

ALTHOUGH there be no time prescribed for the baptism of infants, yet they seldom either defer it beyond the eighth or tenth day, or hasten it before, unless in case of violent sickness, and for fear of sudden death. For they believe such an absolute necessity of this Sacrament, which they ground on those words of our Saviour, *St. John*, iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," as that they entertain hard and cruel thoughts of the state of infants, which by some misfortune and casualty are deprived of it. To prevent which mischief, and secure their fears, where there is a real and certain danger of imminent death, in the absence of a priest, who is at all other times the only lawful minister of this sacred rite, it is allowed to lay-persons of either sex, as it is expressly laid down in their public confession of faith, written in the vulgar Greek, and printed in the year 1662—"It is not lawful and proper for any one to baptize, but a lawful priest, except in time of necessity: and then a secular person, whether man or woman, may do it."

At all other times, the infant, if well, is to be brought to Church: In the entrance of which, toward the *Narthex*, is the font, usually large, and about a foot and a half deep, which they call by several names, as the *Laver*, or *Pool;* (alluding to that in Jerusalem, mentioned in the 5th chapter of St. John, whose waters had a miraculous virtue in them of healing divers diseases; or to that other in Siloam, *St. John* ix. 7. where the blind man, by the command of Christ, washed, and received his sight; the waters of baptism having the same effect upon the mind by virtue of our blessed Saviour's institution, as they had upon the body.)

The water made use of is usually consecrated for this purpose on the feast of the Theophania, or Baptism of our Saviour, and that with great solemnity, after the celebration of the other blessed sacrament: for which there is a peculiar office. This they call *the great sanctification.* But because a sufficient quantity of water for the whole year may not be blessed at that time, and (besides) what is reserved may be apt to putrify, and so be unfit to be used, every month, or sooner, in great cities, they furnish themselves with more.

In the winter, that the tender body of the infant may not suffer by cold, they for the most part warm the water (perfumed with sweet herbs) upon which the priest breathes and makes a cross, and then poureth oil upon it in the form of a cross three times, with which having anointed the child, and holding him upright with both his hands, and his face turned toward the east, he performs the mystical right with this form of words: "The servant of God, such a one, is baptized in the name of the Father, and of the Son, and

of the Holy Ghost, now and forever. *Amen.*" At the mention of each person of the Trinity, the priest dips the child under water; at which time, the godfather, if it be a male child, who is here always single, answers, *Amen*, in all thrice; which threefold immersion they for the most part rigidly retain, according to the custom and practice of the first ages; though they do not scruple to vary from it upon occasion, being content sometimes to pour water upon the face of the infant three times, in acknowledgment of the mystery of the Holy Trinity, in whose name the infant is christened. But whether the sacramental rite be either by immersion or by affusion, the effect of the sacrament is the same, that is, the washing away of original sin, derived from the first parent of mankind, and an undoubted seal of eternal life, the baptized persons being regenerated and made members of the body of Christ.

The form of baptism is always pronounced passively in the way of declaration: "The servant of God, such a one, he or she, is baptized," &c. not actively, "I baptize thee." For which Gabriel, archbishop of Philadelphia, assigns these two poor reasons, or shifts rather: the one, that although our blessed Saviour, at the institution of this sacrament, used the active voice, when he said, "Go teach all nations, baptizing them in the name, &c." yet it is read passively in St. Mark, chap. xvi. 16. "He that believes and is baptized, shall be saved:" the other, that this way of expression savours more of modesty and humility; which he pretends to fetch from St. Chrysostom. Whereas there is but little difference in the forms, and none in the sense: "Such a one is baptized," that is, he adds by way of explication, "by me," being indeed the very same with, I baptize such an one. The zealous men of both communions are certainly to blame, while they are so eager and fierce in defence of their own form, and use bitter and severe invectives one against another for a matter of so small moment, as this variety of expression seems to be. But as to the latter words, "in the name of the Father, and of the Son, and of the Holy Ghost," in which both agree; the Greeks universally hold them so necessary and essential to the sacrament, that unless they are entirely and distinctly pronounced, they think that it is not so much the sacrament of baptism which is celebrated, as a ludicrous imitation, or heretical and profane abuse of it.

They never use the same water a second time: but if two or three infants are to be baptized at the same time, so often they empty and fill the laver. But the water which has been made use of for this or the like sacred purpose, is not thrown away into the street, like other common water, but poured into a hollow place, under the altar, where it is soaked into the earth, or finds a passage.

Soon after, a prayer or two being interposed, the priest proceeds to anoint the newly baptized infant, lately covered with its mantle and swaddling clothes: for in the Greek Church, Chrismation is inseparable from Baptism, and though reckoned as a distinct mystery, as indeed it is, is in a manner a necesssry appendage and complement of it; according to the 48th canon of Laodicea, which orders *the baptized persons to be anointed with the heavenly Chrism;*— "Which Chrism," as Matthæus Blastares explains it out of Zona-

ras and Balsamon, whose words for the most part he retains, "being sanctified by prayer and the invocation of the Holy Spirit, sanctifies the persons anointed with it, and makes them partakers of the heavenly kingdom of Christ; unless impenitence and impiety of life afterwards alienate and render them unworthy of it.

POETRY.

FOR THE CHURCHMAN'S MAGAZINE.

A FRAGMENT—(CONTINUED.)

YON venerable pile that lifts sublime,
Above the Tarpeian rock, his hoary brow,
And awful crowns the capitoline hill;
The fabled residence of founder Jove;
And hence believ'd, by hostile foot untrod;
Unviolated even by the Gaul,
Victorious else; no reverence now commands:
But spoil and ravage strew the reeking earth
With tribunitial thrones, and rostral seats,
And curule ebon chairs of august state,
In splendid fragments mixt; and echo sad,
While agonizing empire groans her last,
Wails sympathetic from the inmost dome.
From side to side rebounds the hollow moan,
Through all the courts and areas high o'er arch'd,
Where long the assembled majesty of Rome,
In her grave senate, likest kings pronounc'd,
Sage consultation held, weighing the fate
Of conquer'd thrones and supplicating realms:
By adverse storms unmov'd, as rooted oaks,
Crowning the hillock's rugged brow; and deaf
To every joy, save what ambition found;
Grasping as nature's bounds, and fell as death.
There, Tully, flash'd the lightning of thine eye,
The thunder of thy voice tremendous roll'd
That struck, astounded, from his throne of blood
The impious Cataline: that shook the soul
Of mighty Julius; from his trembling hand
Wrested the uplifted sword, and sav'd a friend:*
Or with invective's maddening bolts transfixt
The bosom of that matchless profligate,†
And his more venom'd spouse; who thee pursu'd
With unrelenting hate, and dire revenge.
Thou greatest, wisest, best of Romans, doom'd
To swell the stream of guiltless blood, that shed
On faction's altar, stain'd thy country's fame
With black ingratitude, and foul disgrace.
Where hover'd sad thy disembodied soul,
When now thy once-lov'd city bow'd her neck,
To fierce barbarian hordes an easy prey?
Heardst thou the savage shout discordant fill
The echoing halls, and hallow'd groves, thy haunts,

* Marcellus. † Mark Anthony.

Thy philosophic muse's calm retreats,
Sacred to contemplation and repose?
Saw'st thou, indignant, sacrilegious hands,
With fiend-like rage, profane the abode of arts,
Fair science plunder of her rich attire,
And all her trophy'd monuments despoil?
If mortal scenes thy notice drew, thou saw'st:
Nor could'st with glowing eloquence essay
To rouse the long extinguish'd patriot flame.
And ye, surnam'd *the thunder-bolts of war*;‡
Of Afric's tawny race, the deadly foes;
Fain would your spirits burst to mortal sight,
And guide once more war's grim embattl'd files.
Great Pompey, reekless of his cruel fate,
And Cæsar, wean'd from mad ambition's cup,
Though all Pharsalia's plains‖ were crimson'd o'er
By their destructive feuds; would gladlier join
Their social bands, and chase from Latium's bosom
Those ravagers, insulting o'er their urns,
Back to their native woods, smitten with dread.
But vain the patriot's voice, the hero's arm,
To wake the once proud mistress of the world,
Benumb'd and dead to every noble sense.
For see, the hapless Belisarius comes:
Though last, not least of Roman worthies, fam'd
For virtue, sacred love of country's weal,
And prowess high; his arm a host; he spake;
The spoilers fled: despairing science hail'd
Him saviour, sent on Heaven's high behest.
Young hope reviv'd, saw former days return,
When shouting throngs, around the victor chief,
Join'd the glad pomps, mounting the sacred hill;
While Tyber's flood exulting roll'd amain.
O hope fallacious! Triumph short and vain!
Rank jealousy, with envy's jaundic'd eye,
By vice exalted on the tottering throne
Of Cæsar, soon the brightening prospect marr'd,
Hurl'd, sightless, from the summit of renown,
The peerless hero, safeguard, prop, and stay
Of sliding Empire; and extinguish'd quite
Her wasted taper's last irradiant flame.
As when dark clouds invest the waning day,
And muttering thunders roll, if veering winds,
Perchance, scarce lift the curtain of the west;
The parting sun effulgent shoots athwart
The horizontal gloom his brighter beams,
Then sinks in night: so sunk thy glories, Rome.

[*To be continued.*]

‡ The two Scipios.

‖ Where Cæsar and Pompey fought for the supreme authority of Rome, and consequently of the world.

THE GARDENER AND ROSE-TREE.

A FABLE.

Affectionately addressed to Mrs. J. H——, on the death of her child, by her truly sympathizing friend, S. P.

"IN a sweet spot, which Wisdom chose,
Grew an unique and lovely Rose,
A flower so fair was seldom borne—
A Rose almost without a thorn.
Each passing stranger stopp'd to view
A plant possessing charms so new:
"*Sweet Flower!*" each lip was heard to say—
Nor less the owner pleas'd than they:
Rear'd by his hand with constant care,
And planted in his choice parterre,
Of all his garden this the pride,
No flower so much admir'd beside.

Nor did the Rose unconscious bloom,
Nor feel ungrateful for the boon;
Oft as her guardian came that way,
Whether at dawn, or eve of day,
Expanded wide—her form unveil'd,
She *double fragrance* then exhal'd.

As months roll'd on, the spring appear'd,
Its genial rays the Rose matur'd;
Forth from its root a *shoot* extends—
The parent Rose-tree downward bends,
And, with a joy unknown before,
Contemplates the yet embryo flower,

'Offspring most dear (she fondly said,)
'Part of myself! beneath my shade,
'Safe shalt thou rise, whilst happy I,
'Transported with maternal joy,
'Shall see thy little buds appear,
'Unfold, and bloom in beauty here.
'What though the Lilly, or Jonquil,
'Or Hyacinth no longer fill
'The space around me—*All* shall be
'Abundantly made up in *thee*.

'What though my present charms decay,
'And passing strangers no more say
'Of *me*, 'Sweet flower!'—Yet *thou* shalt raise
'Thy blooming head, and gain the praise;
'And this reverberated pleasure
'Shall be to me a world of treasure.
'Cheerful I part with former merit,
'That it my darling may inherit.
'Haste then the hours which bid thee bloom,
'And fill the zephyrs with perfume!'

Thus had the Rose-tree scarcely spoken,
Ere the sweet cup of bliss was broken—
The Gard'ner came, and with one stroke
He from the root the offspring took;
Took from the soil whereon it grew,
And hid it from the parent's view

Judge ye, who know a mother's cares
For the dear tender babe she bears,
The parent's anguish—ye alone
Such sad vicissitudes have known.

Deep was the wound; nor slight the pain
Which made the Rose-tree thus complain:

'Dear little darling! art thou gone,
'Thy charms scarce to thy mother known,
'Removed so soon, so suddenly
'Snatch'd from my fond maternal eye,
'What had'st thou done, dear offspring, say,
'So *early* to be snatch'd away.
'What! gone for *ever!*—seen *no more!*
'For *ever* I thy loss deplore.
'Ye dews descend, with tears supply
'My now for ever tearful eye;
'Or rather come some *northern blast*,
'Dislodge my yielding roots in haste.
'*Whirlwinds*, arise—my branches tear,
'And to some distant region bear,
'Far from this spot, a wretched mother,
'Whose fruit and joys are gone together.'

As thus the anguish'd Rose-tree cry'd,
Her owner near her she espy'd;
Who in these gentle terms reprov'd
A plant, though murm'ring, still belov'd:—

'Cease, beauteous flower, these useless cries,
'And let my lessons make thee wise.
'Art thou not mine? Did not my hand,
'Transplant thee from the barren sand,
'Where once a mean unsightly plant,
'Expos'd to injury and want,
'Unknown and unadmir'd, I found,
'And brought thee to this fertile ground;
'With studious art improv'd thy form,
'Secur'd thee from the inclement storm,
'And through the seasons of the year,
'Made thee my unabating care?
'Hast thou not blest thy happy lot,
'In such an owner—such a spot?
'But now, because thy shoot I've taken,
'Thy best of friends must be forsaken.
'Know, flower belov'd, e'en this affliction
'Shall prove to thee a benediction;
'Had I not the young plant remov'd,
'(So fondly by the heart belov'd)
'Of me thy heart would scarce have thought,
'With gratitude no more be fraught:
'—Yea—thy own beauty be at stake
'Surrender'd for thy offspring's sake.
'Nor think, that, hidden from thine eyes,
'The infant plant *neglected* lies—
'No—I've *another garden* where
'In richer soil and purer air
'It's now transplanted, there to shine
'In beauties fairer far than thine.

'Nor shalt thou always be apart
'From the dear darling of thy heart;
'For 'tis my purpose *thee* to bear
'In future time, and plant thee there,
'Where thy now absent off-set grows,
'And blossoms a CELESTIAL *Rose.*
'Be patient, then, till that set hour shall come,
'When thou and thine shall in new beauties bloom:
'No more its absence shall thou then deplore,
'Together grow, and ne'er be parted more.'

These words to silence hush'd the plaintive Rose,
With deeper blushes reddening now she glows,
Submissive bow'd her unrepining head,
Again her wonted, grateful fragrance shed—
Cry'd, 'Thou hast taken only what's thine own,
'Therefore thy will, my Lord, not mine, be done.'

FOR THE CHURCHMAN'S MAGAZINE.

HEATHEN MORALITY.

[Continued from page 33.]

IN thy manners be affable; in thy words polite. Affability consists in saluting every one; politeness in addressing them with ease. Be polite to all; intimate only with the virtuous; so wilt thou avoid the enmity of the one sort, and conciliate the friendship of the other. In company address not too frequently the same persons, nor be too prolise on the same subjects, for there is satiety in all things.

Accustom thyself to voluntary labour, that thou mayest be able to endure what shall be necessary.

Do thy utmost endeavour to command those passions, which it would be base in thee to serve; such are avarice, anger, pleasure, grief. And this thou wilt do, if thou desirest wealth, for the sake of the dignity it will add to thy state, and not from the love of possessing; if when angry, thou conductest towards those who offend, as thou wouldst have them, in a like case, conduct towards thee; in the enjoyment of pleasures, if thou deemest it dishonourable to command thy servants, but obey thy lusts; in adversity, if thou considerest the calamities of others, and rememberest that thou thyself art a man.

Keep more sacredly thy word, than thou wouldst a pledge; for the virtuous man should so conduct, that his word may be more worthy of credit, than his oath.

In proportion as the abandoned are to be distrusted, put confidence in the upright. Commit a secret to no one, unless it be for his interest, as well as for thy own, that the matter be concealed.

If an oath be requested of thee, for two reasons give it; to purge thyself from dishonour, or to save a friend from danger. But in a pecuniary cause, swear not at all, though thou mightest do it with a safe conscience; for to some thou wilt seem perjured, to others avaricious.

Make friendship with no man, until thou hast discovered in what manner he hath conducted towards his former intimates; for such as he was to them, expect to find him towards thee.

Be slow in contracting friendships; but when once contracted, let

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Be slow in contracting friendships; but when once contracted, let

them be perpetual; for frequently to change familiars is as suspicious as to have none.

Try not the integrity of friendship to thine own danger; and yet remain not ignorant of the dispositions of thy companions. This thou mayest do by feigning to need their aid, when thou needest it not; or by communicating to them, as a secret, what thou art willing should be known; then if betrayed, no injury will follow; and thou wilt have obtained thy wish, by knowing their want of integrity.

Friends will be known in the hour of affliction, and in a day of danger. For as gold is tried in the fire, so pure friendship is manifested by adversity.

Wouldst thou be a perfect friend to thy friends, wait not until they ask thy aid; but voluntarily offer it, when circumstances so require.

Deem it no less unworthy to be outdone in beneficence by thy friends, than vanquished by the malevolence of thy enemies.

Esteem those to be real friends, who condole in thy afflictions, and envy not thy good fortune; for there are many, who envy prosperity, as much as they compassionate adversity.

Make mention of thy absent friends to those who are present, lest thou shouldst be suspected of neglecting them when they are absent.

RELIGIOUS INTELLIGENCE.

Extract of a letter from a Student of Divinity, belonging to Boston, and now in London, to a Minister of the Gospel in Massachusetts, dated London, September 16, 1805.

"THERE is now in London, a converted Jew, by the name of Trey, whom, doubtless, you have heard of, who is preaching the gospel to his deluded countrymen, *and with considerable success*. Many young Jews steal from their rigid parents, at the hazard of their lives, to hear him preach. It is astonishing what persecution he and his followers meet with from their enraged countrymen. He is obliged to be attended to his meeting by a guard. The angry Jews appear to cry out with the spirit of their fathers, "*crucify him.*"—The good people here expect much from his exertions; he is a man of great abilities, and the most fervent piety."

There is now lodged in the hands of Robert Ralston, Esq. of Philadelphia, the sum of 1000 guineas, to be sent to the East-Indies, for the purpose of procuring a translation of the Bible into the language of that country, and in circulating it among the heathen natives. The work, it seems, is to go on under the patronage of the Baptist Missionary Society, in London. Additional donations to the above sum, are solicited from the piously disposed citizens of the United States. And to this end, a number of gentlemen of the clerical profession, mostly Presbyterians and Baptists, of the city of Philadelphia, have joined in an address recommendatory of the design; in which, among other things, they say, "Nothing, it appears to us, can be more deeply interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favourite tenets of any particular sect of Christians. It is to print and

propagate, among a race of heathen, who are sunk and degraded by the vilest and cruelest system of superstition and idolatry, *the pure word of eternal life, contained in the Holy Scriptures*, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow: since the natives of India, unlike most other pagans, are many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the amelioration of their condition in this life, by a knowledge and belief of the Scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: for their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself. But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and, through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the Scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of Christians, in every region to which the knowledge of it has extended.

"Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labours of the missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the mission, there are a type foundery and printing presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the Scriptures, with whatever can materially facilitate the labours of a translator. Learned natives can be procured to assist in the work: and the local situation of the mission is such as will render its distribution throughout India easy and immediate. The missionaries themselves, (among whom is the laborious, learned, and pious Mr. CAREY, Professor of Oriental languages in the College of Fort William, at Calcutta) have been so long engaged in studying language, and in translating, that the employment has become in a good degree habitual."

ANECDOTE.

A MERCHANT in Boston sent a present of chocolate, sugar, &c. to the Rev. Dr. Byles, with a billet, desiring his acceptance, as a comment upon Gal. vi. 6. "*Let him that is taught in the word, communicate unto him that teacheth in all good things.*" The Doctor, who was then confined by indisposition, returned his compliments,

thanking the layman for his excellent family expositor, and wished him to give a practical exposition of Matt. xxv. 36. "*I was sick and ye visited me.*"

MONTHLY OBITUARY.

DIED, on Friday, the 20th of December last, the Rev. SAMUEL KEENE, jun. in *Talbot County, (Md.)* In him the Church of Maryland lost an esteemed minister, an excellent scholar, and accomplished gentleman; and society a most pious and exemplary man. He died a little before he had reached his 40th year, about 10 years of which he had laboured under a consumptive complaint, which, the greater part of that time, had precluded him the exercise of his ministerial functions. He had made choice of the clerical profession from principle and inclination, having been brought up and educated by an uncle, a clergyman, of the same name, who had the happiness to see his own piety of disposition and correctness of principle copied by this his beloved and adopted son; and in pursuance of this sacred character, preferred to one more lucrative, for which his talents would have eminently fitted him. Though he was not enabled to exercise many years the public duties of his holy office, yet it pleased God to make his sickness generally edifying and particularly useful to many. By a resignation free from murmuring, a temper towards God truly filial and submissive, a faith correct and lively, a sense of divine things deep and habitual, and a devotion ardent and manly, added to a life and conversation correspondent herewith, he became a standing lesson to those around him; and many friends and acquaintances especially, will acknowledge gratefully the impressions which were either received or strengthened by visiting him in his last illness. This small tribute to his memory is rendered by one who knew him many years, and esteemed and loved him in them all.

Also, on the 28th December last, Mr. CLAYTON THOMAS, son of Mr. Samuel Thomas, of *Wye, Queen Ann's County, (Md.)* a young man of amiable character, promising parts, and liberal education. In him was early nipped the bud of expectation, and sickness was dispensed to arrest his first progress in professional studies. His parents and friends, however, had the consolation to find that he lived to attain, what many attain not in the longest life, "*the pearl of great price*"—I mean a true and purifying faith in the Divine Redeemer. This he enjoyed long enough to have it refreshed and strengthened by a frequent perusal of the sacred pages, especially of the New Testament. He continued some time, and at length went off the scene of mortality, rejoicing in God his Saviour. Deep was his grief, and most ingenuous his sorrow, to think that he had ever been a stranger to "the love of Christ, which passeth knowledge." If "the righteous" according to the Prophet *(Isa.* lvii. 1.*)* "are taken away from the evil to come," what solace must it be to the friends of deceased youth, to think that they are rescued from the snares and pollutions of an infidel generation, and received to the arms of that Jesus in whom they have believed. "*Remember,*" O young man or young woman, whosoever thou art that readest this, remember "*thy Creator in the days of thy youth.*"

By the Editor's present distance from the press, an inconvenience which he hopes soon to remove, some errors have crept into the first number, which the reader is desired to correct.

Page 9, line 19th from the bottom, for *Antonius*, read *Antoninus*. Same page, l. 14th, from the bottom, for *worded*, read *recorded*. P. 33, l. 7th, from the top, for *or*, read *for*. P. 38, l. 28th, from the top, for *broad*, read *brood*.

☞ EVANGELION is received, and is under consideration.

Terms of the Magazine.

I. THE Magazine shall be printed monthly, on paper of a good quality, and an entire new type.

II. Each number shall consist of *forty pages octavo*, stitched in blue.

III. The price to subscribers will be ONE DOLLAR AND FIFTY CENTS per annum, payable in advance, except where some particular person or persons are responsible for quarterly payments.

IV. The allowance to Agents will be *twelve and a half per cent.* they being responsible for the Magazines that are sent them.

V. A table of contents, with a title-page, will accompany every twelfth number of the work.

VI. The Magazine will be sent to the several agents and subscribers free of any expense (except by mail) where it can conveniently be done.

RECOMMENDATIONS.

THE Bishop and Clergy of the Episcopal Church in the Diocese of Connecticut, being fully persuaded that an enlargement of the CHURCHMAN'S MAGAZINE will be a useful improvement of the work, and render it more subservient to the good purposes for which it was originally instituted — We, the Bishop of Connecticut, uniting with the undersigned Clergy, who are a Committee of Convocation for the above purpose, do hereby recommend it to the patronage and encouragement of all the members of the Episcopal Church.

ABRAHAM, *Bp. Connecticut.*
BELA HUBBARD,
ASHBEL BALDWIN,
TILLOTSON BRONSON,
} *Committee of Convocation.*

NEW-YORK, November 18, 1805.

We, whose names are subscribed, conceiving, that the above-mentioned Publication will be an useful work, do hereby recommend it to the patronage and encouragement of the members of the Protestant Episcopal Church in this Diocese.

BENJAMIN MOORE, *Bishop of the Prot. Ep. Church in the State of N. York.*
JOHN BOWDEN, *D. D. Prof. of Moral Philosophy and Belles Lettres, C. C.*
ABRAHAM BEACH, *D. D. Assist. Minister of Trinity Church, N. York.*
JOHN HENRY HOBART, *A. M. Assist. Minister of Trinity Church, N. York.*
WM. HARRIS, *Rector of St. Mark's Church, in the Bowery, N. York.*
CAVE JONES, *A. M. Assist. Minister of Trinity Church, N. York.*
EDM. D. BARRY, *Assist. Minister of the French Church du St. Esprit.*
THOMAS LYELL, *Rector of Christ Church, New-York.*

THE citizens of the city of New-York who wish to become subscribers to this publication, can, by leaving their names with Messrs. T. & I. Swords, Booksellers, Pearl-street, have it regularly delivered to them each month.

THE old Subscribers to the Churchman's Magazine, who wish to preserve the 1st and 2d vols. by sending them to the Herald-Office, by the 1st of April next, may have them handsomely bound and lettered for 31 cents each vol. or the two vols. in one for 50 cents. After which time there will be an advancement of the price.